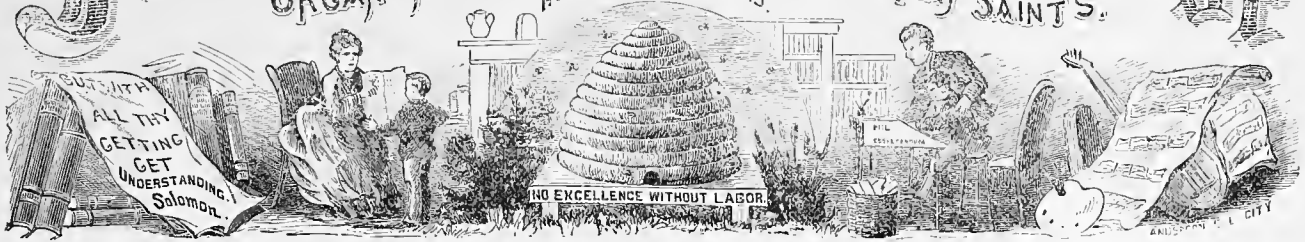


THE  
**Juvenile Instructor**  
 ORGAN FOR YOUNG  
 HOLINESS TO THE LORD  
 LATTER-DAY SAINTS.



VOL. XVI.

SALT LAKE CITY, JULY, 15, 1881.

NO. 14.

TWO PICTURES.

THERE is a growing custom among mankind of spending their lives in tippling houses. Many men spend one-third of the'r time in such places—some even more. They get so accustomed to the habit, that they lose all love for the joys and comforts of home and fireside, their obligations to society, the duties or manhood, and the pleasures of social refined intercourse with friends.

to mouth. They seldom save a cent for the accidents and emergencies of life; but eat, drink and make merry to-day, caring little for the morrow.

Such is the result of the habit of guzzling, and it is one that, when once fastened upon a man, robs him of his manhood, and makes him a drivelling slave to the taste he has created in his own system.



The custom is frightfully on the increase in Great Britain. On a Saturday night, in the large cities, you can see the gin palaces crowded with men, women and children. The beer shops are also filled in the same manner. The toilers of London may be seen, with their families, drinking up the hard earnings of the week, only to toil on the week after in the same rut, with scanty fare, poorly clad, and living from hand



The illustrations portray to us two scenes in the life of a drunkard. In the first picture a pretty little girl has been in search of her father. He is respectable, but has been persuaded to enter one of these dram shops to take a drink with a friend, so called. He has probably never been in such a place many times before. He formerly had too much self-respect to go there, although he would take a drink occasion-

ally in a more private manner, just to be sociable. He is naturally amiable—anxious to please his friends, and this has led him to stifle his pride of character, and be persuaded to enter a saloon.

But he has not yet overcome his scruples entirely. He has sufficient self-respect to heed the request of his little daughter and return to the midst of the endearments of home. The love of strong drink has not yet got full possession of his mind. He is only a moderate drinker, and if he could keep from becoming immoderate, it would be well for him.

He thinks he has perfect control of his tastes and appetites, and might feel offended if anyone should chide him for indulging in an occasional glass.

It is not long, however, that he remains a moderate drinker. The fiery taste, once kindled, soon grows stronger and stronger; and, as the love of drink gets the mastery, the finer feelings are dimmed, and his nature grows dull and stupid. At this point the little girl would be spurned, should she try to get her father to come home.

The wife and mother then goes to get the husband and father to leave the dens of misery, and return to those who love him. With aching heart and tearful eyes, she finally gets him to come: *she* can influence him, even now.

Later on her voice, her presence, have no influence. His nearest friend on earth is rejected, and often abused personally.

At this stage the man is no longer a man.

Now look upon the second picture. See the bloated, soulless drunkard: dirty, ragged, and degraded looking. He is adding to the misery of his little family, by taking the pet lamb off to the butcher to be sold for drink. The windows of the house are smashed: the wife and mother wretched and heart-broken: the children deprived of what had been a great pleasure to them; and all for drink.

It will not be long before the house will be sold, and the family driven to hunt some wretched lodging place. Possibly the head of the family may ultimately end his career in a gutter.

Such is no overdrawn picture: it is occurring every day. Unless a man will put his foot down and say, "I will not touch it at all," he is never safe when once he has developed a taste for it.

There is a gentleman in Salt Lake City that was once addicted to drinking, who went to a well-known dentist and asked him to look down his throat and see what was the matter with it. The dentist replied that he could see nothing wrong; whereupon the patient said that a house and lot had gone down his throat—referring, of course, to the fact that he had sold and spent for drink the home of his children.

I am happy to say that the gentleman is master of himself now in this particular, and is trying to regain his losses by economy and prudence.

Are there not some heads of families among the latter-day Saints who are forgetting that they should abstain from indulging in the use of strong drinks? Are there not some youths who attend Sunday schools who will give way to drinking beer and become intoxicated? A keen observer will not fail to note that the habit of drinking intoxicants is on the increase among the youth of Zion. It, therefore, behoves everyone to use his influence to mildly frown down the habit, and above all to abstain from such practices himself. C. R. S.

If you take in hand to do anything, stick to it: perseverance is the grand secret of success.

## HISTORY OF THE CHURCH.

(Continued from page 147).

ON the the 20th of April, 1841, President Brigham Young and his fellow-Apostles, Heber C. Kimball, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Willard Richards, embarked on the ship *Rochester*, Captain Woodhouse, at Liverpool, for New York, accompanied by one hundred and fifty Saints, who were on their way to Zion.

Brothers Orson Hyde and Parley P. Pratt remained behind, the former to prosecute his mission to Jerusalem, to which he had been appointed by the Prophet Joseph, and the latter to preside over the British mission.

In taking his departure from Great Britain, it was with a heart full of gratitude to God that Brother Brigham reflected upon His dealings with him and his brethren of the Twelve during the year which he had spent there. It looked like a miracle to contrast the difference between his and his brethren's landing at Liverpool, and their departure therefrom. They had landed as strangers in a strange land, friendless and in a destitute condition; but now how changed!

After a somewhat rough voyage, the *Rochester* cast anchor in New York harbor, on May 19th, having passed all the ships which sailed at the time she did, and those also which had sailed several days before.

As soon as the anchor was dropped, a steamer came down to get the latest news. On this steamer was an editor who had paid forty-five dollars for the privilege of boarding the ship, and obtaining all the items of interest from Europe. This was a mark of enterprise on the part of the newspaper to which he belonged.

But how different a system this was of obtaining news to that which prevails at present! Now, editors at New York sit in their offices, and everything of interest that occurs in Europe is spread before them each day, by means of the telegraph cables, which have been stretched across the ocean and been buried in its depths.

There is no necessity now to wait for sailing vessels, or indeed steamers, to bring the news. Lightning is harnessed, and by its agency news is transmitted, not only across the ocean, but to all parts of the continent. An important event occurs in Europe, and the next day the particulars are read by the people of Salt Lake City. Lightning carries the news from Europe to America, and it is sent by the same means to every corner of the land.

On July 1st, President Young and the other Apostles, with the exception of Elders Willard Richards and Wilford Woodruff, who had stopped to visit in the east, arrived at Nauvoo, and received a warm welcome from the Prophet Joseph, their families and the Saints. The Prophet, in speaking of their return says, in his history:

"They certainly have been the instruments, in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances.

"Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted, and needed their aid and support. But knowing that they had been called by the God of heaven to preach the gospel to other nations, they conferred not with flesh and blood, but, obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles, entirely dependent upon the providence of that God who had called them to such a holy calling.

"While journeying to the sea board, they were brought into many trying circumstances. After a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh.

"However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey, and rejoice in the Holy One of Israel. They truly 'went forth weeping, bearing precious seed,' but have 'returned with rejoicing, bearing their sheaves with them.'"

Shortly after their arrival at home, the Prophet Joseph received the following revelation concerning Brother Brigham:

"Dear and well-beloved Brother Brigham Young, Verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and for ever. Amen."

On the 16th of August, a special conference was held at Nauvoo, at which the Prophet Joseph stated the duties that he expected the Twelve to attend to. He said:

"That the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating."

The conference adopted a resolution approving of the instructions of President Joseph Smith, in relation to the Twelve.

Brother Brigham, on his return, found his family living in a small, unfinished log cabin, situated on a low, wet lot, and so swampy, that when the first attempt was made to plow it, the oxen mired. The time that he had to spare from his public duties he devoted to the draining, fencing and cultivating of his lot, building a shelter for his cow and chickens, and otherwise finishing his house and making his family comfortable.

*(To be Continued.)*

## JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

*(Continued from page 146).*

THE most beautiful sight to be seen from Geneva is that of Mont Blanc. This mountain of snow and ice towers 15,781 feet above the sea level, and presents to the astonished gaze of the spectator an example of the greatness and power of the Creator.

This mountain, or rather the Mont Blanc range, lies to the south-east of Geneva, and since 1860 has formed the boundary between France and Italy.

The ascent of this monarch of the European mountains was first made in the year 1786, by an adventurous guide named Jacques Balmat.

In the following year the celebrated naturalist, De Saussure, made an ascent, and the narrative of the same was received with great interest by the scientific world. Since these first adventurers reached the summit of this noted mountain a great many other ascents have been made, and at present about forty trips are made annually.

During fine weather there is no serious difficulty or danger to be encountered, but those who are caught in a storm have not much hope of an escape from death, as the narrow paths and dangerous precipices are soon hidden from view by the snow.

In 1870 a party of eleven persons perished in a storm, and in the same year a young English lady with her guide fell into a crevice and were killed in consequence of having neglected the important precaution of attaching themselves together by a rope.

A great many English tourists seem to take especial delight in ascending the high mountains of Switzerland, and especially in the ascent of this—the king. It is related of one rich Englishman, that after going to the summit of Mont Blanc for eighteen years in succession, he died, and in his will he commanded his sons to take his body to the summit to be buried, and if they refused to do this they were not to receive one penny of his enormous fortune. The sons, after a great expense and difficulty, succeeded in fulfilling the last wish of their eccentric parent.

The region around Geneva is very attractive, and the beauties of nature are to be seen in profuse abundance.

Not alone have the great poets and writers eulogized the majesty of the lofty mountains, but they have also praised the beauties of the Geneva Lake, the banks of which are clothed with the sweet and wild chesnut, the magnolia, the walnut, the cedar of Lebanon and the vine, while here and there an old time-worn castle, a renowned ruin or a beautiful modern village is to be seen.

The lake covers an area of about 225 square miles, and is in the shape of a crescent with the horns turned towards the south. The water is of a deep blue color, being in this respect different to nearly all the other lakes of Switzerland, they mostly being of a greenish hue. Several ships of considerable size sail upon the waters of the lake, and an innumerable number of pleasure boats skip over the waves.

One peculiarity of the lake is that at certain parts the water rises several feet without any apparent cause or previous commotion, and after remaining at this height for not more than twenty-five minutes, it gradually subsides to its original level. This phenomenon is commonly attributed to some unusual pressure of the atmosphere on the surface of the water; it occurs more often in spring and autumn than in summer, and also more frequently at night than during the day; it is more apparent when the rays of the sun suddenly break through heavy clouds.

Subterranean springs exist here, and the currents caused by their rising are at times so strong that no oarsman can make headway against them. At times water-spouts are also to be seen on this small body of water.

From Geneva I took a ship and sailed down to the other end of the lake, where the renowned castle of Chillon, with its massive walls and its towers, stands. This castle is built upon a rock, which is supposed to have rolled down from the mountain above, and is twenty-two yards from the bank of

the lake, being connected with the shore by a drawbridge. When it was built is not mentioned in history, and the first account given of it was in the year 1103.

Seven towers project above the roof, the center one of which contains a large bell, which formerly summoned the inhabitants of the surrounding country to the defense of the castle. The other towers, standing at different points of the irregular wall, contain all the instruments of feudal tyranny: those deep, dark and dismal dungeons where many captives have been confined until their lingering hope and pitiful pleadings were stilled in death; the chamber of questions, where torture often forced a false confession from the lips of the innocent, who sought in death a release from racking pains; the well leading to the lake, into which the condemned were hurled, whose bodies, falling upon sharp knives which were in this well, were hewn into an innumerable number of pieces.

The habitable parts of the castle are composed of two stories above the vaults. On the upper floor the governor or commander of the castle, and his family and guests had their various apartments. Below these rooms were the different apartments for the domestics, also the kitchen, dining hall and court of justice, which latter place communicates with the dungeons by a stone stairway.

The dungeons of Chillon, hewn in the foundation rock, extend for nearly one hundred yards in length, beneath the castle. There are a number of different cells, the two largest being immediately under the dining hall and court of justice. Between these two are two dark recesses which were formerly used as places of execution. A black beam is to be seen here upon which the victims were suspended; also a large basin wherein many thousand Jews were said to have been decapitated in the 13th century. A severe plague, which then prevailed, called "the black death," caused the death of many thousands of persons, and the Jews who were executed were accused of having created this disease, by poisoning the water of the public fountains.

In the corner of one of these small apartments, is a large flat rock, upon which the condemned was compelled to sleep, or rather lie, the night preceding the execution.

The vault of the largest dungeon is supported by seven columns, and to the middle one, Bonivard, one of the champions of the reformation, was chained for four years in succession, and in walking around the pillar to which he was fastened, he wore a track in the solid rock, as though it had been made with a hammer and chisel.

The imprisonment of Bonivard occurred at a time when the whole country was in confusion and uproar in consequence of the endeavors of zealous Catholics to suppress the teachings of the reformers. Bern, and the most important towns of Switzerland, had received the Reform with unalloyed delight, while, on the other side, the Duke of Savoy and his adherents endeavored to maintain the supremacy of the mother church.

*(To be Continued.)*

NECESSITY is the mother of invention.

ONE cheerful face in a household will keep everything bright and warm within. Envy, hatred, malice, selfishness, despondency, and a host of evil passions, may lurk around the door—they may even look within, but they can never enter and abide there; the cheerful face will put them to shame and flight.

## QUESTIONS AND ANSWERS

*About the American Continent and its discovery by Europeans.*

BY J. A. L.

Q.—WHAT country is called the Land of Promise, in the First and Second Books of Nephi, in the Book of Mormon?

A.—The Western Continent, now known as North and South America.

Q.—How long is it since America became known to Europeans?

A.—Nearly four hundred years.

Q.—What is meant by America becoming known to Europeans?

A.—We mean that the people of Europe were formerly ignorant of the existence of such a vast country.

Q.—Why did America remain unknown to Europeans until nearly four hundred years ago?

A.—We learn from the first chapter of the Second Book of Nephi, that the Lord held it in reserve for His special purposes; and, of course, when it suited His purposes, its existence became known to the rest of the world.

Q.—Did any of the ancient prophets foretell the discovery of America?

A.—Yes: Nephi, the first prophet who wrote in the Book of Mormon, predicted it so plainly that his writings upon the subject cannot be misunderstood.

Q.—How was this, and many other things about the American continent, made known to him?

A.—In a wonderful vision, recorded in the 12th, 13th and 14th chapters of the First Book of Nephi.

Q.—By what power was he able to see these things?

A.—By the Spirit of God; for he says he was carried away in the Spirit. (1. Nephi, xv., 1.)

Q.—After foretelling the doings of the children of his father Lehi, for many generations, what does he say about the nations of the Gentiles?

A.—That he beheld many nations and kingdoms of the Gentiles, and they were divided from the seed of his brethren by many waters. (1. Nephi, xiii. 1-10.)

Q.—What did the angel, who was the monitor of Nephi in this vision, say further about the seed of his brethren?

A.—That the wrath of God was upon them (verse 11).

Q.—What did the angel mean by this?

A.—That the event which he was about to reveal to him would be a source of great affliction to the seed of his brethren.

Q.—When the angel told him to look, what did he see?

A.—He saw that the Spirit of God wrought upon a man among the Gentiles, who were separated from the seed of his brethren by "many waters," and he went forth upon the "many waters" to the side of his brethren (verse 12).

Q.—What are we to understand by the "many waters" here mentioned?

A.—Evidently, they were the great Atlantic Ocean.

Q.—Where did Nephi have this vision?

A.—Near the shore of the Red Sea, in the valley of Lemuel. (1. Nephi xvi. 6.)

Q.—Who are we to understand was meant by the seed of his brethren?

A.—The American Indians, or Lamanites, as spoken of in the Book of Mormon.

Q.—How long before the birth of our Savior did Nephi have this vision?

A.—About 600 years, for he had it soon after Lehi left Jerusalem, and that was 600 years before Christ. (1. Nephi x. 14)

Q.—How long after the birth of the Savior was America discovered?

A.—One thousand four hundred and ninety-two years.

Q.—Then how long before the discovery of America did Nephi predict it?

A.—Nearly two thousand one hundred years.

Q.—Who was this man whom Nephi saw go forth upon the “many waters” to the seed of his brethren?

A.—It could be no other than Christopher Columbus, the man who discovered America in 1492.

Q.—Where and when was he born?

A.—In the city of Genoa, in Italy, and about the year 1435.

Q.—What was the occupation of his father?

A.—He was a wool comber.

Q.—When did Columbus begin the life of a sailor?

A.—At the early age of fifteen years.

Q.—What appears to have been his great object in the forepart of his life?

A.—To visit every sea and shore then known to the commerce of the world.

Q.—What kind of a life must we conclude that he led?

A.—One of adventure and great hardship—a providential school, which fitted him for the accomplishment of the one great object of his life.

Q.—What further do we learn in studying the history of his life?

A.—That he listened with intense interest to the current tales and theories about the great unexplored ocean west of Europe, and neglected no opportunity of obtaining information from the written and verbal narratives of experienced mariners.

Q.—What was the general opinion with regard to the shape of the earth at the time of which we speak?

A.—That it was flat—an immense plain.

Q.—What conclusion did Columbus arrive at in regard to its shape?

A.—That it was round, like a ball, and could be sailed around.

Q.—What country did he think could be reached by sailing west?

A.—The eastern shores of Asia.

Q.—What result to Europe did he anticipate by opening a way to Eastern Asia?

A.—That it would bring the trade and wealth of the Indies into it.

Q.—What other great objects must we conclude, also, stimulated Columbus?

A.—Conquest and the spread of the Catholic faith.

Q.—What do we see in this?

A.—That the Lord works by natural means for the accomplishment of His purposes.

Q.—Where did Columbus first apply for assistance to carry out his project of discovery?

A.—In his native city, Genoa, where his application was rejected.

Q.—Where did he next apply for assistance?

A.—To John the Second, King of Portugal.

Q.—What was done with his application there?

A.—It was referred to a council of learned men, and rejected.

Q.—What do we learn from his repeated efforts, for several years, to get assistance from kings and noblemen?

A.—That he was a man of great perseverance, possessing intelligence, far in advance of the rest of the world, and that he had to contend against the ignorance and traditions of others.

Q.—Who finally decided to assist Columbus?

A.—Isabella, Queen of Spain.

Q.—In what way did she show her earnestness in the work?

A.—By proffering to pledge her jewels, if necessary, to defray the expenses of the adventure.

Q.—What does this show to us?

A.—That when the time fully came to carry out his plans, the Spirit of the Lord wrought upon this noble woman, causing her to give the necessary aid.

Q.—How much of an outfit was finally provided for Columbus?

A.—Three small vessels and 120 men.

Q.—From where and when did he sail?

A.—From the little port of Palms, in South-Western Spain, and on the 3rd of August, 1492.

Q.—Did this little fleet sail directly west from Spain?

A.—No, they sailed south-west for the Canary Islands, where they were delayed for repairs.

Q.—When did they make their final departure to explore the ocean of the west?

A.—On the 6th of September, the same year.

Q.—How long had they been at sea when they saw signs indicating land to the west of them?

A.—About twelve days.

Q.—When did they discover a very sure indication of land?

A.—On the evening of the 11th of October, when a light was seen ahead.

Q.—When were their hopes fully realized?

A.—At two o'clock on the following morning, when a sailor announced the appearance of land.

Q.—What did this land prove to be?

A.—One of the West India Islands, now known as San Salvador.

Q.—What did Columbus do on the morning of the discovery?

A.—He landed on the island, with a part of his men, and took possession of it in the name of the king and queen of Spain.

Q.—What do we learn by studying the life of Columbus?

A.—That (as the Prophet Nephi predicted, over 2000 years before the birth of Columbus) the Spirit of God wrought upon him and inspired him with knowledge above other men, and with energy and perseverance to overcome great difficulties.

Q.—How must we look upon the discovery of America by Columbus?

A.—As one of the greatest events of history, brought about by the special providences of God for the accomplishment of His purposes.

Q.—What has it opened up the way for?

A.—For the dispensation of the fullness of times, the gathering of Israel, and the establishment of God's kingdom on the earth.

TRUTH.—One of the brightest gems that should adorn the lives of all men, is truthfulness. Its lustre is above that of the richest stones, and its value is inestimable.

# The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, JULY 15, 1881.

## EDITORIAL THOUGHTS.

**N**OTHING of a violent, law breaking character in our nation surprises Latter-day Saints. We have been taught from the beginning, more especially since the Church suffered from the attacks of mobs, that human life and property and rights would not be secured for any length of time in this nation. The Lord sent prophets unto the people and they slew them; their blood stains the earth, and no one has been punished for their martyrdom. Saints of God have been plundered and maltreated in various ways, and some of them have been killed, and all of them have been driven out from their homes. Yet no one has been punished for these cruel deeds and these flagrant infractions of the law. The Latter-day Saints have known from the spirit of prophecy and revelation that this spirit which permitted their persecution and expulsion would take strong possession of the minds of the people; that others would suffer as they had suffered, and that the day would come when peace would be withdrawn and the people would be left to themselves, unless they repented truly and sincerely.

The recent shooting of the President of the United States is a shocking deed. When such a bloody deed as this can be committed in a land like ours it produces peculiar sensations, for the reason that our public men do not take precautions against the attacks of assassins. They are from the people themselves and mingle freely with them and give free access to all who choose to come to visit them: none are excluded, and there are no guards to hedge them round about to preserve them from intrusion or even from annoyance. Opportunities to kill public men are very numerous, and if this spirit spreads no public man can deem himself safe from attack. General Garfield, so far as is known, did nothing to this man to provoke him; but the assassin seemed to think that if he were killed the party to which he belonged would be more united and powerful.

In countries where men are born to office and to kingly dignity the public are not permitted to their presence. Precautions are taken to prevent the too near approach of the general public. They are surrounded by guards whose duty it is to watch over and protect them. No one can get access to them unless through certain channels, and even then a man must be very influential, indeed who can secure an entrance to their society. The opportunities for killing an emperor or a king are very few compared with those which men in this country have who may desire to do injury to the president or any other public man in the land.

It was feared at first that General Garfield's wound was a mortal one, but many days have elapsed since the shooting, and he appears still to be doing well, and strong hopes are now entertained that he will live.

There are no people in the world who have so great a horror of such deeds of violence, as the Latter-day Saints. We have lost our Prophet and Patriarch as well as many others against whom no accusation could be brought. They were cruelly murdered by assassins, and for the reason, as they alleged, that they could find nothing against them to bring upon them the punishment of the law. Whatever wrongs men may commit, they should not be punished by lynch law or by private revenge.

It is better that a guilty man should escape, or many of them, than that the people should take the law in their own hands. Where such a condition of things prevails, no man is safe; for if a violent prejudice be raised against him, there is no influence to restrain the mob from destroying all that belongs to him.

A republican form of government is the best form for the people if they are pure, but when they become wicked, it becomes a very hateful tyranny, as we have proved in our experience.

We cannot look forward with any very bright hope for the future of this nation, unless there is heartfelt repentance on the part of the people. Affairs will grow worse and worse, and all the evils that have befallen and are befalling other nations, will come upon this.

The fate of every nation that lives on this continent who will not keep the commandments of God, is plainly foretold in the Book of Mormon. He will not permit a wicked nation to flourish long upon this land. They will be speedily overthrown. There is a blessing promised to the righteous who dwell on this land, and if the Latter-day Saints keep the commandments of God, they will receive that blessing.

Doubtless the fact of this shooting of the President of the United States will be to make those who occupy that position more particular and guarded in their movements, and it may lead to great changes in many directions. Greater care will be taken to prevent the people from crowding too much upon the man who fills that position; for there are men, who, for the sake of notoriety, might be tempted to assassinate the chief magistrate of the nation and other leading men, with the idea that they would be talked about and become notorious.

**DON'T ARGUE.**—It is not easy to remain silent when others are expressing opinions with which you cannot agree; but never rush into an argument when in company. A disputatious person is never a favorite. If you do not agree with what is said, it is best to remain silent. Of course, if you are asked your own opinion give it clearly and firmly, and yet in a manner that cannot be construed as offensive by those holding different views; and if the matter is one with which you are only partially or not at all acquainted, own the fact rather than slavishly follow what another has said. No one can know everything, and the candid expression that you are not competent to judge in one case will cause your opinion on other points to have all the more weight. Some people bristle with objections like a porcupine with quills. No matter what is mentioned or proposed, there comes an objection in a moment. Such a habit may be almost unconsciously acquired and indulged in, but it is a very vexatious one. Should you meet with a person of this temperament, do not attempt to defend your own views. He would continue unconvinced; so drop the subject and turn the conversation into another channel.

THE LITTLE ARCHITECT.

THE APACHE INDIANS.

BY LLEWELLYN HARRIS.

A MAN, it has been said, is but a child "of a larger growth;" and indeed we daily see ourselves building "castles in the air" in as serious and intent a manner as the artist has depicted for the little architect in our engraving.

How intently and satisfactorily the little fellow crowns his building of blocks—which evidently is not calculated to be an edifice of long duration. It is too much like the constructions of many foolish builders, who rear their hopes and aspirations on foundations of hay and straw. But laying aside any moral we may derive from the picture, nothing can be more pleasing than the study of the boy. His countenance indicates thought, and a smile of satisfaction lights up his face, as he carefully places the crowning block, half hesitating, as if doubtful of the consequences, not being, at yet, skilled in the laws of gravitation.

And so he will keep on building and rebuilding his frail castles for his own amusement, and let us hope to his advantage, learning and profiting by those laws and principles that govern the real architect when planning structures more substantial and lasting, adding to his knowledge with his growth, until he develops into manhood, an artist and builder in fact, capping his work with confidence and the assurance that an acquired scientific knowledge has given him.

And again, moralizing, let us hope that he may learn that the only capping stone of durability in all our actions during this life must rest upon foundations well and firmly planted upon the rocks of morality and industry. G. M. O.

PERSEVERANCE is the road to greatness, and he who wishes to succeed in life must thoroughly observe this grand principle, and firmly ingraft it in his nature.

THE Apaches are divided into several different bands: such as the Coyoteros, Aravaipas, Tontos, Mascaleros, Chiricahuas, Apache-Mojaves, and Zuma-Apache. Of all these bands the most warlike are the Chiricahuas. These are the Indians who, under their chief Cochise, for twelve years, carried on the work of death and torture in Southern Arizona,

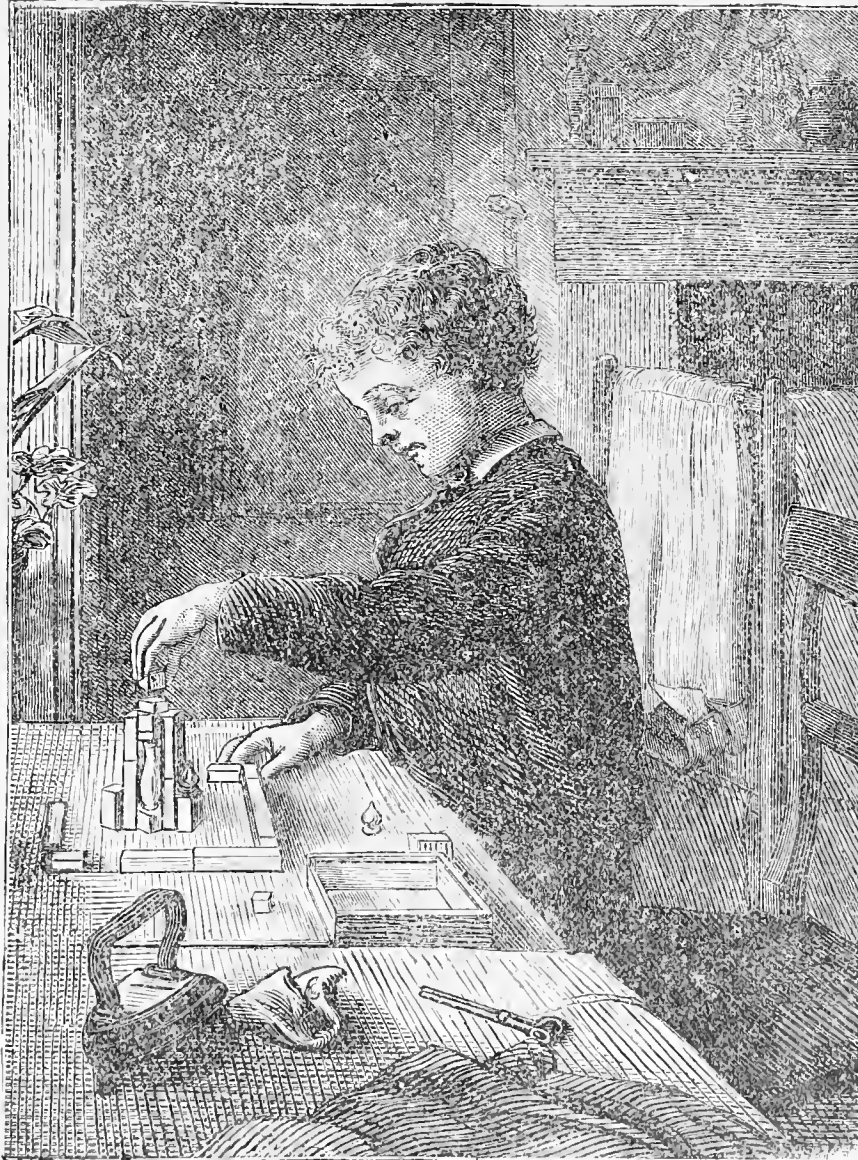
New Mexico, Sonora and Chihuahua, with scarcely a reverse on their part.

About the time that the government made peace with the Chiricahuas, the Mascalora-Apaches, under Victoria, broke out into a war. After the death of Victoria, the son of this chief continued the war in Arizona until very lately, when the hostile Indians were driven into the mountains, where about sixty warriors are still holding out. It is hoped they will soon be compelled to surrender to the government troops, and in this way end the Apache war, which was commenced against the Spaniards in 1565, and has continued from that time to the present; that is, there has not been a time from the year 1565 until the present day, that all of them have been at peace at one time.

The Apaches believe that they have suffered great wrongs, and most terribly did they

avenge those wrongs, as the bleached bones and many graves, to be seen all over south-eastern Arizona will show.

The Apaches are good hunters. Many of them formerly lived by hunting the deer, antelope and elk, with which the country abounds. They eat a great deal of wild fruit of different kinds, as also much of the mescal. This is a species of the cactus plant, and is found on the south side of the mountains, near the foothills. The Apaches, after gathering this plant, roast it in ovens, which are dug in the ground, from three to five feet in diameter. After the mescal is put into the oven it is covered up with green leaves and grass,



which in turn is overlaid with earth, and a steady fire is kept up on the top of it for a whole day. After allowing it to stay in the oven for three or four days, it is taken out and eaten. The masal plant is very valuable to the Apaches. From its fibre they make lariats; the stems are used for tent poles and firewood, and they quench their thirst by chewing or sucking the pith of the plant.

The Apaches do a little farming on some of the creeks and rivers. They are very apt at learning, and if a wise policy were adopted with them they might become an industrious and good people. But this can never be done only through kindness, as they will not be driven.

## THE COMET OF TO-DAY.

BY HANNAH T. KING.

WILL you not sit down, my young friends, for a few moments, and talk with me about the comet, now bridging our hemisphere? Every night I watch its transit, and when I awake in the night, I arise and take another look, and note the rapid rate at which it is traveling.

I do not feel afraid, but serious, to see this mighty messenger speeding on its way from the celestial worlds, through the immensity of space; sailing on in its grand and impenetrable silence, that speaks more effectively than the thunder and lightning which comprise the artillery of the Eternal.

What is its message? Even Milton declared it meant "War and pestilence;" and certainly I realize a solemnity attending its appearance that casts over me a serious frame of mind.

To a true Latter-day Saint there need be no fears. Death to such a one is simply the portal of life and exaltation, of happiness and joy. The soul of such a one feels itself secure amid the "crash of matter and the wreck of worlds."

But I want to offer a very few remarks upon comets. They sometimes appear very small, not visible to the naked eye, and they have been seen as large as moons.

The first one I saw was when I was a child. I was watching what I feared was the death-bed of my dear mother, and it being July, and all the windows open, my eyes were fixed alternately on the comet and on the beloved face I feared would soon pass from my earnest gaze. Days and nights passed with these two objects being photographed on my heart and brain; and that midnight scene is ever vividly before me after all these long years, whenever I behold a comet.

It pleased God to spare the life of my dear mother, and the comet sped on its mission, and was soon lost in the immensity of space. I remember that it was a very brilliant one, and exacted much observation and comment. Many persons were out every night to witness its transit. Some comets are supposed to be but a few years in performing their revolutions, and others several hundred years.

The spreading light attending it is called the "tail" or the "head," as it sometimes precedes it, and at other times goes behind.

The cause of this is as follows: A comet is always approaching the sun or else going from it, but which ever of these two ways it moves, its spreading light is always upon that side which is turned from the sun, and not upon the side nearest to the sun; that is, the tail never points towards

the sun, but away from it, so that it sometimes comes before the comet, and sometimes follows after it. The head is called the nucleus, to which the rest belongs.

I would advise you to read something about comets, as you will find much that is most wonderful. Perhaps, hereafter, I may say more, but probably I have taken up sufficient space for the present.

## Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued from page 32.)

AFTER our arrival in Calcutta, from the North West Provinces, we rested ourselves for a few days, enjoying the associations of our few friends, after which Elder Woolley went to Chensurah, to watch over and encourage the few Church members in that place. I continued my labors in Calcutta, in connection with President Jones. We opened up another place of meeting at the house of Brother Booth, in Kidderpore, which is situated in the southern suburbs of Calcutta, where we held three meetings a week on an average. Those who attended our meetings exhibited much acrimony towards us. On one occasion, a man brought with him a blind individual for us to restore his sight. Elder Jones preached, and, when he got through, gave an opportunity for any who desired, to make a few remarks. The character leading the blind man, who came for the purpose of making merriment for the others, took his ward by the hand and walked out.

On the 12th day of April, Elder Jones and I repaired to the north-east suburbs of Calcutta, to witness the swinging festival. This festival signalizes the winding up of the Bengalic year.

The swinging festival, or *Charrock Puja*, was instituted by an ancient king who performed great austerities, and, as a temporary reward for his sufferings, was permitted to have an interview with the drunken lord of Kali, in whose honor this festival is celebrated.

The Hindoos who particularly distinguish themselves in performing the rites of this festival, are called *sunnyasis*, or mediant pilgrims. A Hindoo of any caste can become a *sunnyasis*. This class of devotees go through a series of preparatory purifications, extending from ten to thirty days, taking but very little nourishment and abstaining from all ceremonial contaminations. They visit the temple of Shiva, dance around it, and repeatedly pronounce his various names. The *Charrock Puja* continues for several days, and is a general holiday throughout India, all business being suspended.

The performance of the first day of the *Puja* is an exhibition of *sunnyasis* throwing themselves from bamboo stages, twenty feet in height. Heaps of straw are placed on the ground near the stages, upon which are placed knives and sharp irons, with the points upward, upon which the devotees throw themselves from the stage. It is seldom they get hurt, as the straw prevents resistance.

Afterwards comes the great day of boring, and it is a common sight in India to witness the arm of one *sunnyasis* bored by a spear, a long slender iron rod put through the



tongue of a second, which he holds up with both of his hands; a third dancing in the middle of two rattans, which have pierced his sides, and a fourth whose body is porcupined with needles.

These sights are familiar, at the close of the Bengalic year, to all who have resided in India.

These borings are accompanied with shows and pantomimic exhibitions. Long rows of fantastic figures pass along the streets: the well-digger with a basket in one hand and a hoe in the other, his body daubed over with clay; the school-boy in his short dress, having his hair tucked up, carrying a bunch of palm leaves under his arm; the bended *bhisti* (water carrier) with his leathern *musuck* and sounding tin; the intoxicated *mather*, who performs the work of a chamber maid, carrying with him his broom; the potatoe seller, with a basket on his head, crying "Potatoes."

All these, and many other such exhibitions, are to be seen on the streets of Calcutta, at the expiration of the Bengalic year.

On the last day of the *Charrack Puja*, the swing, strictly so-called, takes place. A pole, twenty feet in length, is placed in an upright position. On the top of this pole a transverse beam is made to move round a point. To each end of this transverse beam is attached two ropes, the one for fastening the swinging devotee to, and the other for turning around the machine. The back, or under the shoulder blades of the devotee is bored, and iron hooks inserted and fastened to the rope of the transverse beam. On a signal being given, the machine is set in motion, and the writhing devotee moves in a painful circle around the *Charrack* tree. The swinging *sunnyasis* that we witnessed, whose ariel sojourn lasted half-an-hour, amused himself by throwing to the gaping crowd fruits and sweetmeats, with which he supplied himself before his ascension.

We found the place of swinging a great scene of excitement and bustle. The loud acclamations of the spectators, in their noisy eagerness to obtain a portion of the fruits and sweetmeats thrown by the hero of the moment from his aerial position; the vociferations of those turning the beam, who cheered on one another by crying out, *De pack, de pack*—that is, "Turn more violently, turn more violently"—responded to by "bravo" from the swinging devotee; the horrid din of deafening *tom toms* and other musical instruments, which produced a clatter of discordant sounds; with the low gestures of the musicians, and the clamor of the multitude, made us feel that the powers of darkness were on the ground in full force. In fact the whole scene was a complete Babel.

In connection with the festival, a fair is held, where knives, razors, sweetmeats, clothes, and numerous other trinkets are sold in large quantities. The mountebank, juggler and acrobat all show themselves to advantage. Old wives and young maidens, the man of seventy years and the boy in his teens, all dress up in their holiday attire, and all appear to enjoy this cruelty and confusion.

The Hindoo mothers are very particular in taking their children to these places of Hindoo amusement, so as to ingraft into their young minds the spirit of their mythology.

After the last *sunnyasis* comes down from the tree, goods are bought and sold, mountebanks conclude their feats, and the scene is closed, the *Charrack Puja* is ended, and the Bengalic year has expired.

We remained long enough at the scene to become sickened of the sights. We returned home with reflections on the

magnitude of the labor to bring these children of Adam to a knowledge of the truth, sufficient to enable them to secure any kind of an exaltation.

(To be Continued.)

## Correspondence.

JONESBOROUGH, CLAYTON Co., GA.,

June 29, 1881.

Elder Geo. C. Lambert.

DEAR BROTHER:—When writing you last, we were in Terrell County, about one hundred and eighty miles south of this place. In that and Randolph County, Brother Taylor and I spent four months, minus one day. We held meetings in various places, all of which were new fields of labor. Meetings were well attended, and resulted in good to the honest-in-heart.

Much prejudice, I believe, was removed, and the minds of many disabused of the slanders and false reports so commonly circulated against the Saints of God. Our Heavenly Father has opened up the way before us in a remarkable manner, so that we have lacked neither food, shelter nor raiment.

The experience of an Elder abroad, preaching the gospel, is such as to increase his faith in the Lord; and his testimony to the young people of Zion should be received, and act as a faith-promoter to them.

I must here say that each number of the Faith-Promoting Series, as it reaches us in the "Sunny South," is a welcome visitor. Not long since we perused with much interest and satisfaction, as well as great benefit, "Leaves from my Journal," and we hope soon to receive a copy of "Gems for the Young Folks." These books are also read with interest by the Saints abroad.

While laboring in South-West Georgia we baptized two persons, and the prospects are fair for a good work to be accomplished when Elders go to that section next fall.

It being the winter season while in Terrell County, we had the opportunity of comparing the climate with that of our mountain home in Salt Lake Valley.

The winter was unusually severe in the South, though always, I think, subject to very sudden changes. On this account we felt the chill of the cold as much, probably, as we would have done in Salt Lake City; yet such a winter at home, with as much warm weather mingled with an occasional rain or snow-fall, would be considered almost spring weather.

It would doubtless surprise many of the readers of the INSTRUCTOR to meet with young folks of their own age who had never seen, until last winter, a fall of snow, yet such was the case with some whom we met in South-West Georgia.

Various kinds of shrubbery remain green in the flower gardens all winter, giving a pleasant appearance to the surroundings of a dwelling. The merry birds of many kinds are also heard singing in the tall pine trees, adding music to the scenery.

The dwellings are almost entirely built of timber, either log or frame. Very often a log building is erected, with a large room at each end, and a large open hall extending between them from one side of the house to the other. A building of this description is called a "double-penned house." Generally a large fireplace is built in the end of the room, and used for warming, rather than stoves. Around these we would sit in a social circle with the family of the house, and instruct them with regard to the plan of salvation.

We met many friends in that part of the State, and I trust they will yet receive the gospel.

We arrived in Jonesborough April 14th, and proceeded to the house of Brother L. T. D. McKinney, who presides over a small branch of the Church in this section.

This part of the State is denominated Middle Georgia, and is a broken, hilly country, much unlike the southern portion of Georgia.

Soon after coming to Middle Georgia, we visited Campbell County, where we labored a short time with the satisfaction of finding a number of friends, and making, we trust, through the Lord's blessing, a good impression upon their minds.

The 10th of May last we had the pleasure of meeting with Elders Bills and Paeker, who had been laboring during the past winter in Western and Northern Georgia. They spent a pleasant time with us for about three weeks, during which time Elders Taylor and Paeker visited Fayette Co., going into sections where the gospel had not been preached.

They held several meetings, well attended, and enjoyed their labors very much, having many friends raised up to them, and doing much good.

At the same time, Brother Bills and I visited portions of Henry County, where the gospel had not been preached. We were treated kindly, and held a few meetings with good results. On one occasion we had a congregation composed entirely of men and boys, no ladies being present. This is quite an exception to our general experience.

At the same school-house, we made an appointment for meeting to be held one week from the following Wednesday night, at early candle-light. When Brother Taylor and I went to fill the appointment, a little after dark, we found no light in the house, no people present, and the doors closed. We discovered a notice tacked upon one of the doors, but we were without matches to make a light by which to read the contents of the paper. However, after thinking a moment, the idea suggested itself that if we could catch a lightning bug, we might see by it to read the notice.

Agreeably to this impression, a lone bug soon flew near the door, and alighted on the ground. Brother Taylor soon caught it, and holding the enlightened end of the creature (which is not the head) to the door, we were enabled to read the notice, which was about as follows:

NOTICE.

"I forbid any person opening the door or window of this house, under penalty of the law.

S. J. ———

June 1st, 1831."

After resting a little we proceeded on our journey, feeling thankful to know that we had done our duty, at least, in coming to the house at the time appointed. We also learned more about the utility of the lightning bug than we had known before.

We walked about one mile, and calling at a house we were kindly taken in out of the rain which was falling, and provided with shelter for the night.

In some places, as in the instance referred to, after one or more meetings, some prejudiced minds have closed the school-house doors against us; but frequently some gentleman has stepped up and offered the use of his house to preach in, and thus the Lord opens up the way before us, and the honest in-heart will hear the truth.

The county newspapers are also alive in warning the people not to hear us, and in one instance censured the citizens for observing good order at our meeting, and hearing what we had to say. How does that harmonize with Paul's letter to the Thessalonians: "Prove all things; hold fast that which is good;" and again to the Corinthians: "For God is not the author of confusion, but of peace, as in all churches of the saints?"

But while the enemies of truth and many who are misguided go to such absurd extremes in opposing the truth, there are many noble-minded people who believe in fairness, and the latter class are certainly more happy than the former. The more we see of the world and the result of man's course with regard to this work, the more we are impressed with the truth of the Lord's saying to the Prophet Joseph Smith: "They can do nothing against the truth, but for the truth." I trust we shall all be able to cultivate in our hearts the principle of charity so beautifully manifested in the life of our Savior: "Do good to them

that hate you, and pray for them which despitefully use you and persecute you."

In meeting with many of the people in this section, we are often reminded by their statements, of the Jews' answer to Paul, while he was a prisoner in Rome: "But we desire to hear of thee what thou thinkest; for as concerning this sect we know that everywhere it is spoken against." Some people desire to hear what we have to say, while others are unwilling to hear anything in favor of what the world calls "Mormonism." The cause of this is fully explained in the language of the Savior: "Men love darkness rather than light, because their deeds are evil."

How wide will be the contrast in men's condition in the future, on account of their course in this life. When we contemplate the glory and intelligence of the inhabitants of that beautiful city spoken of in the 22nd of Revelations, it is a sad picture to look at those on the outside; and among others will be "Who-soever loveth and maketh a lie." But thanks be to the Lord, there are those among the nations who will embrace the gospel and be saved.

The time of our Georgia conference will be the 22nd, 23rd and 24th of July. It will be held in Haralson County, Ga., and we anticipate meeting with President Morgan, the Elders from Utah, and many of the Saints in this State.

The weather at present is very warm, and it is likely to be warmer still before the summer is ended. This is the season of fruit, which grows wild in abundance, such as plums, blackberries, dewberries, etc., which are used for present table use, but hardly any are preserved or canned for use in the winter or spring.

Please accept kind regards from Brother Taylor and myself. Asking an interest in your faith and prayers,

I remain your brother in the gospel.

M. F. COWLEY.

ANECDOTE OF LADY WASHINGTON.—There was residing in Morris County, a Mrs. Troupe, the widow of a half-pay captain. She was a frequent visitor at the house of Mrs. T., and on one of these occasions, before she had passed the usual compliments, exclaimed:

"Well, what do you think, Mrs. T.? I have been to see Lady Washington!"

"Have you, indeed?" said her friend. "Tell me, then, all about how you found her ladyship, how she appeared, and what she said."

"Well, I will honestly tell you," replied Mrs. Troupe, "that I never was so ashamed in all the days of my life. You see, Madam ———, and Madam ———, and Madam ———, and myself thought we would visit Lady Washington, and as she was said to be a grand lady, we thought we must put on our best bibs and bands. So we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship. And don't you think, we found her knitting, with a speckled (check) apron on! She received us very graciously and easily, but after the compliments were over, she resumed her knitting. There we were, without a stitch of work, and setting in state, but General Washington's lady, with her own hands, was knitting stockings for her husband and herself. And that was not all. In the course of the afternoon, she took occasion to say, in a manner that we could not be offended at, that at this time it was very important that American ladies should be patterns of industry to their countrywomen, because the separation from the mother country will dry up our resources, whence many of our comforts are derived. We must become independent by our determination to do without what we cannot make for ourselves. While our husbands and brothers are examples of patriotism, we should be patterns of industry."

THE PIONEERS.

BY E. STEPHENS.

ORGAN.

Musical notation for the organ introduction, consisting of two staves. The tempo is marked *Moderato*. Dynamics include *Cres.*, *f*, *ff*, and *Dim.*

*Larghetto, ad lib.*

Musical notation for the vocal introduction and organ accompaniment. It features a vocal line and an organ line. The tempo is *Larghetto, ad lib.* The lyrics are: "While heartfelt pleasures crown the day, And mirth and joy a-bound, And joy-ous lays, so".

Musical notation for the vocal and organ accompaniment. The lyrics are: "light and gay, Re-ech-o all a-round. Let's think a mo-ment on the past, And".

Musical notation for the vocal and organ accompaniment. The lyrics are: "mingle in a song To the Pi-o-neers, who led us here In days long past and gone."

CHORUS.

*Allegretto moderato.*

TREBLE.

Musical notation for the Treble voice part of the chorus.

While mer-ri-ly the joy-ous song resounds, And pleasures crown the

ALTO.

Musical notation for the Alto voice part of the chorus.

TENOR.

Musical notation for the Tenor voice part of the chorus.

While mer-ri-ly the joy-ous song resounds, And pleasures crown the

BASS.

Musical notation for the Bass voice part of the chorus.

day. We'll not for - get the good old sires Who hith - er led the way.

day. We'll not for - get the good old sires Who hith - er led the way.

Think of the trials they endured—  
 The suffering and the pain—  
 When driven from their much-loved homes,  
 To cross the desert plain.  
 Think of the trust they put in God,  
 (They trusted not in vain)  
 And how they bravely struggled on,  
 Sweet liberty to gain.

When, after many days of toil,  
 Of sorrow and distress,  
 And through the rugged mountain paths  
 Still onward they had pressed—

O, joy! how gladly throbs each breast,  
 When Utah's vales they see!  
 "Thank God," they cried, "we've found a home;  
 Henceforth we shall be free."

All honor to the Pioneers  
 Who live with us to-day;  
 And sacred be the memory  
 Of those who've passed away.  
 O, let us follow in their paths,  
 As faithful, firm and true;  
 Like them, we'll put our trust in God—  
 He'll bring us safely through

ENIGMA.

BY HEARKNETT.

I am a word of five letters:—  
 My 2, 3, 4, 5, is a bad habit.  
 My 4, 3, 2, 5, is a story.  
 My 4, 5, 3, is a leverage.  
 My 2, 5, 3, is an English river.  
 My 1, 3, 2, 5, is deficient in color.  
 My 4, 3, 1, 5, is a narrow band.  
 My 3, 4, 5, is the Goddess of mischief.  
 My 7, 3, 4, is to take food.  
 My 1, 5, 3, is a vegetable.  
 My 1, 5, 3, 2, is a loud sound.  
 My 1, 5, 3, 4, is a kind of fuel.  
 My 2, 3, 4, is to fold.  
 My 2, is a numeral.  
 My 3, 1, 2, is an animal.  
 My 3, 2, 5, is a liquor.  
 My 1, 2, 5, 3, is an urgent appeal.  
 My 3, 4, is a preposition.  
 My 1, 2, 3, 4, is a small piece of ground.

My 1, 3, 4, is a light blow.  
 My 1, 3, 4, 5, is the top of the head.  
 My whole is a small, shallow vessel.

TRUE charity, a plant divinely nursed,  
 Fed by the love from which it rose at first,  
 Thrives against hope, and, in the rudest scene,  
 Storms but enliven its unfading green;  
 Exuberant is the shadow it supplies,  
 Its fruit on earth, its growth amid the skies.

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